THE MISSIONARY
HERALD
AT HOME AND ABROAD

APRIL • 1944

In this issue:

Man's Deepest Need

BY CORDELL HULL

Easter Materials for Every Need

For Ministers

Easter Folders for Church
Calendars
Church Membership Certificates
Baptism Certificates
Presentation Bibles
Communion Ware—Crosses

★

Inexpensive Gifts

Midget Pin Crosses (Gold)
Bible Bookmarks
Famous Bible Pictures

★

Send for the Pilgrim Press Easter Catalog

Books of Permanent Value for Everyone

WEYMOUTH'S NEW TESTAMENT IN MODERN SPEECH

New American Printing issued in three styles: **No. 1P** (pocket size in cloth) **$2.00; No. 1** (regular size in cloth) **$3.00; No. 1L** (regular size in leather) **$5.50**

THE SONG OF OUR SYRIAN GUEST *William Allen Knight*

Attractive Envelope Edition, **35 cents**
Small, compact Service Men's Edition, **20 cents; $2.00 a dozen; $15.00 a 100**

THE ROMANCE OF THE MINISTRY *Raymond Calkins*

A choice of the Pulpit Book Club. Highly commended by the Religious Book Club, **$2.00**

MUSIC IN WORSHIP *Joseph N. Ashton*

For the minister, organist and choir director, **$2.00**

THE PILGRIM PRESS

14 Beacon Street, Boston 8, Mass. — **19 S. LaSalle Street, Chicago 3, Ill.**

Andover Newton Theological School

Newton Centre 59, Mass.

The SOUTHWORTH LECTURES ON CONGREGATIONALISM will be delivered by DR. ALBERT PEEL *of London,* April 26 to 28 in Noyes Hall.

Alumni and friends invited.

SUMMER SCHOOL

Two Sessions—June 5 to July 14, July 17 to August 25.

For further information write to the Registrar.

•

Everett Carleton Herrick, *President*
Vaughan Dabney, *Dean*

LIFE DECISIONS

must be made by young men now before they are eighteen years old, if the strength of the ministry is to be maintained in these days. Have you seen "Decision for Life—a Message to Eighteen-year-olds"?

Write for a copy to

***Albert W. Palmer,* President**

The Chicago Theological Seminary
5757 University Ave., Chicago 37, Ill.

The Missionary Herald

At Home and Abroad

Published monthly September to June inclusive, except during December and January when issued bi-monthly by the Missions Council of the Congregational and Christian Churches for the American Board of Commissioners for Foreign Missions and the Board of Home Missions
(Continuing the *American Missionary* and the *Missionary Herald*)

Vol. CXL **APRIL, 1944** **No. 3**

Editor: ANDREW VANCE MCCRACKEN

CONTRIBUTING STAFF: Robert G. Armstrong, Ross Cannon, Dorothy P. Cushing, Lucy M. Eldredge, Fred L. Fagley, Wynn C. Fairfield, Nels F. S. Ferré, Fred Field Goodsell, Paul R. Reynolds, Ruth Isabel Seabury, George W. Shepherd, Helen Frances Smith, Albert D. Stauffacher, Harry Thomas Stock, George N. White, Hugh Vernon White.

CONTENTS

		PAGE
Editorial		2
The Message of Easter	*Gaius Glenn Atkins*	3
Shall We Let Them Starve?	*Hawley R. Willson*	4
The Time to Believe in the Church	*Harry Emerson Fosdick*	7
Man's Deepest Need	*Cordell Hull*	9
Tougaloo Diamond Jubilee	*Judson L. Cross*	11
Beginning from Within	*Edna St. Vincent Millay*	15
Let's Face It Now	*W. A. Visser 't Hooft*	16
The Time is Now	*Albert D. Stauffacher*	19
New Problems—Young Blood	*Oliver Powell*	21
Helping Through Prayer	*Fred Field Goodsell*	23
Late Overseas News	*Wynn C. Fairfield*	24
Men "in the Know"	*Walter B. Lounsbury*	26
News and Views	*Ella G. Sparrow*	27
Off To a New Start	*Helen Kenyon*	31
We Have the Money Now!	*Carlton M. Sherwood*	33
Vacation Adventure	*Priscilla Chase*	35
Our Task Now and Tomorrow	*Truman B. Douglass*	38
India's Home Front	*L. Winifred Bryce*	41
Tales Out of School	*Harry Thomas Stock*	44
Field Flashes	*Dorothy P. Cushing*	45
Profiles		47

COVER

Reproduction of a painting by Longstaff in City Temple, London, England

The oldest magazine in continuous circulation in the United States
Published regularly since 1805
All rights reserved by the American Board
Published by THE MISSIONARY HERALD AT HOME AND ABROAD
44 Portland St., Worcester, Mass.

Editorial Offices, ANDREW VANCE MCCRACKEN, PH.D., *Editor*, 287 Fourth Ave., New York, N. Y.
General Office: HARVEY L. MEEKEN, *Manager*, 14 Beacon St., Boston, Mass.

Subscription price 25 cents per year. Canadian and foreign postage 36 cents additional

Entered as Second Class Matter February 3, 1940, at the Post Office, Worcester, Massachusetts, under the Act of March 3, 1879

Is This the Time?

IS this the time, O Church of Christ, to sound retreat?

No! rather, strengthen stakes and lengthen cords,
Enlarge Thy plans and gifts, O Thou elect,
And to Thy Kingdom come for such a time!
The earth with all its fullness is the Lord's.
Great things attempt for Him, great things expect,
Whose love imperial is, whose power sublime
Fills all the earth, if we, who follow Him—
Build in this world, His Church, unconquerable!

SUMNER HOYT

YEAR OF DECISION

OUR churches face today their greatest fighting chance to preserve our world from the chaos of selfishness, materialism and disillusionment.

"Each epoch has its own characteristic; it is marked by an outburst in some particular direction. There is a quickening of life in one particular sphere, a gathering up of its energies, a leap forward. . . ."

And this is the church's year of decision. But weak, tepid, anemic efforts will never suffice. "It is later than you think."

We must discard our cynical disbelief in the possibility of Christianity's power to save and to redeem; the history of our faith is sufficient demonstration that the impossible can be accomplished in the face of terrific handicaps a thousand times more critical than those which face us today.

As Christians we must assume the tasks of Christian men and women; we must exact the impossible of ourselves; we must dare now to expand and to intensify our efforts.

"Each good that we relinquish will only make us weaker; each timorous inhibition we impose upon ourselves will only make us more unsure; each retreat will only make us less capable. . . ."

"Allons!" cried Walt Whitman. "The goal that was named cannot be countermanded." Some of the goals facing Congregational Christians are named in this edition of *The Missionary Herald.*

They can be achieved—by greater loyalty to our churches and their purposes, in genuine dedication of ourselves to the real priorities, and by honest sacrifice and sharing.

Andrew Vance McCracken

SINCE death is swallowed up in victory, says the Apostle Paul, no labor in the Lord, no goodness, no unselfish service nor any unstained love, nor any passion for a divine order in a time-doomed world is ever thrown away. Life preserves them in immortal harvests. Amid all the messages and meanings of Easter, in a time dark with death, take heart from this.

GAIUS GLENN ATKINS

Photo from *Black St*

This suffering and bewildered Polish girl spends the day in bed for lack of strength

Shall we LET THEM STARVE?

By Hawley R. Willson

"THE Nazi boast that they are a superior race is coming true," warns Dr. Howard Kershner, director of the International Commission for the Assistance of Child Refugees.

"Those with enough to eat are indeed superior to the tuberculosis-ridden, starved, undersized children of the occupied countries."

The estimate is that in Europe alone 90 million tragic waifs are fighting a losing battle against starvation and death. During the past year a few children—but very few—have escaped to the United States.

A worker whose responsibility it is to meet them says, "I have seen tears in the eyes of customs officers as they open the bags of these children and look through the few bits of rags and little crusts of bread which make up their worldly goods."

A custodian who travels with the children to this country says, "All the way over we try to persuade them they are coming to a country where they will have three meals a day—but they can't take it in. They can't imagine a country like that. That is the reason they gather up surreptitiously each bit of bread or left-over food they see on plates after meals to hide away in their bags."

These few children reach our shores only by chance. There is no way, as you know, to bring them here in any great number.

But we can still send help not only to Europe's starving children but to India's and China's. In fact, we have been helping in these countries for three years, and much has been accomplished.

Infant soup kitchens in Greece and special supplementary feedings are available for children up to seven years of age. The homeless, suffering, hungry waifs seeking refuge in Switzerland have received our help. And the children of China, through our missions, orphanages, and hospitals. India, also, through canteen services of the Quakers. But there is still much to be done.

Two years ago, your Committee for War Victims and Services asked 100,000 members of Congregational Christian churches to enlist in a Plan of Sacrificial Giving. It did not define this as "giving until it hurts." It only suggested that some small measure of self-denial be practiced: giving up a dessert or two a week, substituting a less expensive meal occasionally, or even doing without one each week, or some other form of regular weekly saving. By sending these savings through

Committee contributes to India's hungry

Generous funds are sent to aid the Chinese

Our Committee for War Victims and Services helps to maintain these canteens in India

your Committee, you could send a great volume of help to those in need.

The papers these days are full of stories about American soldiers sharing their rations with hungry children on various fronts. Those boys do not have rations "to spare"; for our services of supply have worked out their needs to the last fraction of an ounce, to the last calory.

What about "home logistics"? We must admit that there is still plenty in most homes and no shortage of special items which cannot be met by comfortable substitution.

Your Committee is asking you to sacrifice a dessert or two a week to save the life of a child! A trip to the movies to rescue a personality! When our service men return, let's be able to say to them, "We also shared what we had with those starving waifs for whom you fought so hard."

Perhaps the time is past when through little sacrifices we could stem the tides of starvation and suffering which follow in the wake of war. Perhaps earlier we should have thought in terms of "giving until it hurts."

But it is not too late! Your Committee awaits your gifts and plans the best uses for them. Now, as Holy Week approaches with its redeeming promise of Easter, won't you give with the spirit of Him who gave everything for the world, that the world may be freed of its inhumanity, its conflict, and its suffering?

Hawley R. Willson is Executive Secretary of the Committee for War Victims and Services, 289 Fourth Avenue, New York 10, New York.

Chaplain John I. Daniel makes an urgent request for a baptismal font for use at his post. Do you have a font to give for this most worthy purpose? Write to Frederick L. Fagley, 287 Fourth Ave., New York 10, N. Y.

Sermon of the Month

THE TIME TO BELIEVE IN THE CHURCH

By Harry Emerson Fosdick

WHEN all is going well and times are easy, a man can be very choosy about his faith.

Then deplorable times come like these, when in the single year 1943 our government spent more on war than it had spent on all its budgets in the previous 150 years, times when our sons and daughters are scattered over all the earth on desperate errands, and when the prospects of a decent peace are beset with difficulties immense and complicated.

Surely a man cannot be so critical and choosy now about his faiths.

Today I am trying to make real to myself and to you the meaning of this fact, especially with reference to the church. We here, I presume, have been honest critics of the churches, but now I for one find my faith in her gaining new dimensions.

Paul, writing to the Ephesians, issued a challenge that applies to us in these days. As Dr. Goodspeed translates it, Paul said, "make the most of your opportunity, for these are evil times." That's it! "These are evil times." So what? O church of Christ, imperfect, but still the conserver of the best spiritual heritage we have left to believe in, "make the most of your opportunity."

For one thing, in these evil times, it becomes apparent that a merely individualistic religion is not enough. "Lord Jesus, I love thee, I know thou art mine"—that is basic but it is not enough. Paul, too, lived in an evil time, and he knew that such personal religion thrives best in a fellowship, needs a community to kindle, sustain, and express it. So Paul, the great exponent of inner spiritual life, was also the great builder of the church.

If, at this point, someone starts in on the old defense mechanism of criticizing the church, I am not disposed to deny one of the criticisms. My answer is that there are some things in this world so important that the worse off they are, the more we must believe in them. Democracy, for example. Don't say that democracy is ideal; upon the contrary, democracy is in a bad way, its failures lamentable, its faults dismaying, but the worse the situation into which democracy falls, the more we must believe in it.

My friends, there are causes in this world so important that the worse off they are, the more we must believe in them—and the church of Christ is one of them.

Consider further now that it takes the church to do some practical things that need to be done. My ministry is divided into two parts. On one side I preach over the radio, and on the other I am a minister of a congregation. The first is an individualistic ministry. But as a minister of a church I see something else being done, without which Christianity is not complete.

So some things are done in the fellowship of a church that it takes a church to do. When I think of the families rescued in times of need; of the children introduced to the heritage of Christianity, in the only way a child can really be introduced to it—in a group; when I think of the practical day-by-day service that can run out from an organized fellowship into the community, and the support of good causes that reach to the end of the earth, I see that a man's ministry, when it is invested in a church, is endlessly multiplied. It takes a fellowship to do the job.

Here is a letter from one of our boys in Italy: "There is an orphanage across the street from where we are bivouacked that has around 200 little Italian orphans in it, and with the economic situation that has resulted from this war, the Mother Superior is hard put to it to feed them. So Thanksgiving the boys all got together and gave the orphans a feast." Those boys, I suspect, didn't have any too much themselves; some of us, thinking of that scene, may well be ashamed of ourselves. And note that in order to do what they did, those boys "all got together."

Come, further, now, and see that in these evil times we need every international agency there is to help hold the world together, and the church is one of them. Indeed, the church is about the only international fellowship that has held together at all during this terrific war. Imperfect, yes—but it is about the best we have left to believe in when it comes to an interracial, international community.

And we critically need it now. Indeed, we had a letter recently from a naval officer, who had got his training here in New York. This is what he says: "I will greatly appreciate it, if you would cash this money order for $30 and use it for foreign missionary purposes. While at Midshipmen's School last winter, I attended your church." So, there is a boy, it may be in some wild area of the world where Christians are a small and struggling community, who, all the more because the days are evil, believes in the best he sees left to believe in, and wants to be a living part of its world-wide fellowship.

One marvel in the New Testament never wears out—the wonder that those first Christians could believe as they did in the church. That they could believe in God, one can understand that; that they could believe in Christ, that is not so strange. But that in the Roman world, with its immense and overbearing power, they could believe in that small struggling Christian community, is a marvel.

My friends, there is something eternal for which the church stands, against which "the gates of hell shall not prevail."

In our time that fact has been illustrated in a way that in advance would have seemed incredible. Russian communism in its early days set out to destroy the church, and everything favored that endeavor's success. Well, the first inning, at least, is over now, and not because of any change of faith on the part of the government, but because of downright necessity, the church is back again.

Well, I for one want to be a living part of the historic Christian community—the church universal—not merely a parasite living on its benefits but a helper in its continuance, and the place to take hold is where each of us happens to be. Wherever you live, get into the game and help the church!

Especially now, "make the most of your opportunity, for these are evil times."

N. Y. Times—drawing by Oscar Cesare

Man's Deepest Need

By the Hon. Cordell Hull
Secretary of State

THERE are at work in our world today powerful forces, the significance of which no individual and no nation can ignore without falling into a position of the utmost jeopardy.

These forces spring today from the same source from which they have always sprung in the past—from godless and soulless lust for power which seeks to hold men in physical slavery and spiritual degradation, and to displace a system of peaceful and orderly relations among nations by the anarchy of wanton violence and brute force.

These massed forces are directed against the very bases of our way of life—against the moral, spiritual, social, political and economic foundations of modern civilization.

Unprecedented effort and heavy sacrifices of many kinds will be required of us as the price of preserving for ourselves and for posterity the way of life that has been fostered and preserved for us by the vigilance, courage and sacrifice of those who preceded us.

And victory must be followed by swift and effective action to meet the

pressing needs of the people of many countries who will be—

Starving, and without means of procuring food;

Homeless, and without means of building shelter.

Their fields will be scorched; their cattle slaughtered;

Their tools gone; their factories and mines destroyed;

Their roads and their transport wrecked.

Unknown millions will be far from their homes—

Prisoners of war; inmates of concentration camps;

Forced laborers in alien lands; refugees from battle, from cruelty, from starvation.

Disease and danger of disease will lurk everywhere.

We shall succeed in dealing with all this if we retain unimpaired the most precious heritage which has been bequeathed us—an unshakeable faith in the everlasting worth of freedom and honor, of truth and justice, of intellectual and spiritual integrity, a triumphant faith in God.

We need today a resurgence of spiritual purpose and of moral stamina. We must re-dedicate ourselves to the service, the defense and the nurturing of freedom under justice and law.

Our homes, our schools, our churches, our leaders in every walk of life must inculcate this faith and this spirit.

But our churches, particularly, have an exceptionally important role to play in this work of spiritual rebirth. The terrible misfortunes which are being visited upon mankind have been the result of a dangerous deterioration of standards of personal and national conduct.

We desperately need today a revival of religious fervor, a renewed humility before God in support of wholehearted adherence to high standards of individual and group behavior.

In times of grave crises, there are always some who fall a prey to doubt and unreasoning fear; some who seek refuge in cynicism and narrow self-interest; some who wrap themselves in the treacherous cloak of complacency. All these are dangers that lie within us.

Each and every one of us must search his mind and his heart for these signs of fatal weakness.

The stern realities of the crisis which is upon us call, as never before, for vision and for loyalty. They call for all the strength of hand, of mind and of spirit that we can muster.

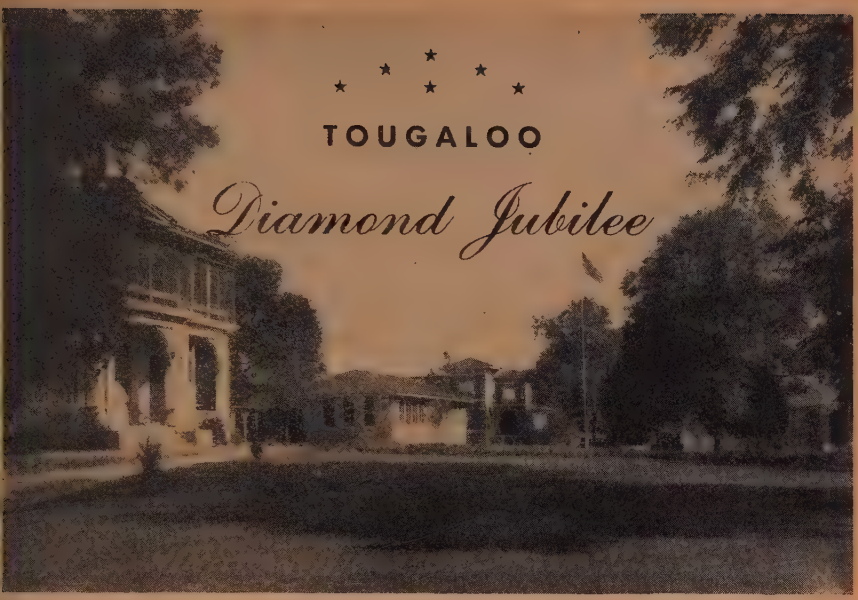
They call for self-reliance, for self-restraint, for self-imposed and freely accepted discipline. They call for the kind of unity that can be achieved only by free men, invincible in their resolve that human freedom must not perish.

They call for unselfish service today if we are to win through to a secure and bright tomorrow.

A grave responsibility seldom equalled in gravity and danger rests upon each and every one of us. Neglect or delay in assuming it, willingly and fully, would place in mortal danger our way of life and the sacred cause of human freedom.

I am supremely confident that we shall not fail.

Were we to fail in that responsibility, we would fail ourselves; we would fail the generations that went before us; we would fail the generations that are to come after us: we would fail mankind; we would fail God.



THE 75th anniversary of Tougaloo College will be celebrated in June.

It was in 1869 that our American Missionary Association purchased a plantation of 500 acres near Jackson, Mississippi, and on it established a school for the education of Negro youth.

In these years, Tougaloo has evolved from a primary school in which Freedmen were taught their ABC's to a secondary school giving, along with basic subjects, training in agriculture, tinsmithing, blacksmithing and other trades.

Today Tougaloo is proud of its music program, its home economics department and of its fine infirmary which serves as a community health center.

This latter is the Sarah A. Dickey Hospital, a memorial to the "Mary Lyon of the colored women of Mississippi."

Tougaloo's Health Program consists of physical examination of all students and food handlers; a follow-up to do something about physical defects and poor health habits; consultant health service for students, teachers and community folk; immunization against preventable diseases; sanitary water and milk supply to meet the Board of Health regulations. And in the expansion of this clinical service Tougaloo plans to stress pre-natal, preschool and dental care.

By the testimony of the State Department of Education, Tougaloo has set the standards for the education of Negroes in Mississippi.

It is the only four-year liberal arts college accredited by the Southern Association in our state. Its high school, the only one accredited in Madison County, ministers to the children of both Madison and Hinds counties.

Tougaloo has been called appropriately "the most needed of our A.M.A. colleges."

By Judson L. Cross

This was the Robeson Dramatic Club of Tougaloo before the war. Many of its members are now in the Army, but the experiences of campus activities are serving them well

Madison County, in which Tougaloo is located, is a rural county with 38,000 inhabitants of whom 30,000 are Negroes. The farms immediately surrounding the college are for the most part owned by Negroes, but within a short walk from the campus one is in the very heart of a typical tenant and sharecropper area.

Thus its location makes Tougaloo's situation unique so far as need and real services are concerned!

Like all other colleges, Tougaloo has been seriously affected by the war. In the last two years, it has lost most of its men to the armed services, but fortunately a greatly increased number of women has kept its enrolment almost normal. The high school and practice school are overcrowded.

Our service flag has 125 stars, one a gold star for a recent graduate who lost his life not long ago in the Pacific. The college is indeed proud of the record of her men in the armed services. Many have made good in officer training schools and other special training camps.

Henry Briggs, Tougaloo's star athlete, is one of many graduates serving his country

In these pleasant, peaceful surroundings, Tougaloo students receive training that makes them self-reliant and prepares them to live better and useful Christian lives

The graceful arches of its buildings correspond to the harmony of life on its campus

Two convictions have developed in the writer's mind as he has followed the careers of Tougaloo men in the service and talked with many of them concerning their experience and attitudes.

The first is the value of a basic liberal arts training for both war and peace. Our young men who have achieved success in training as officers have not had any other than our basic liberal arts training, but they have made good almost without exception in whatever assignment they have received.

The second conviction is that the most important line on the home front is that of racism. It is challenging us in every area of human relations to make the democracy which we have promised to the whole world more real to our largest minority group here in the U.S.A.

This challenge can be met effectively only when a group of farsighted, fair-minded Christian leaders, both white and Negro, works out together a program of coöperation which is arrived at in a manner and

Believing that the Three R's alone cannot produce well-rounded personalities, Tougaloo College gives its students practical training, as in this home-nursing class

spirit which will make it a mutual and not a one-sided program.

The job of Tougaloo is to develop such a group of Christian Negro leaders and, by high educational standards, to make such groups possible in an ever increasing number of communities throughout the South.

Many such groups are already working effectively together, and the Negro leaders are for the most part those from our church-related colleges.

Tougaloo, because of its geographical position and its accredited status, has a unique opportunity and a great responsibility to render this service to the South. Its selected staff members, both white and Negro, have through three generations left their stamp upon thousands of Negroes who have sat under their tutelage.

Mississippi has many pressing needs. The greatest is that of leaders in the professions: lawyers, teachers, doctors, social workers, dentists, business men and citizens trained for Christian public service.

But to maintain its place of leadership in providing such training, Tougaloo needs the increased support of those who believe in the cause for which it stands.

It needs a new girls' dormitory. It must raise the salary schedule of its teachers in order to secure an A rating instead of the B rating which it now holds.

American people owe an incalculable debt to these Negro colleges which have already prepared for our present crisis a nucleus of trained Negro leaders.

And Tougaloo looks forward to being of still greater service in preparing Negro young people to take their rightful place in the new America and the postwar world.

Judson L. Cross is the President of Tougaloo College. This article is the tenth in the series, "America and Its People."

Beginning from Within

By Edna St. Vincent Millay

WHEN I stand as far away as possible from the world in which we live and take a good look at it, I see how shockingly out of plumb our present dwelling is—and I know beyond any doubt how badly in need of a new house is the wretched, hopeless, hopeful human race.

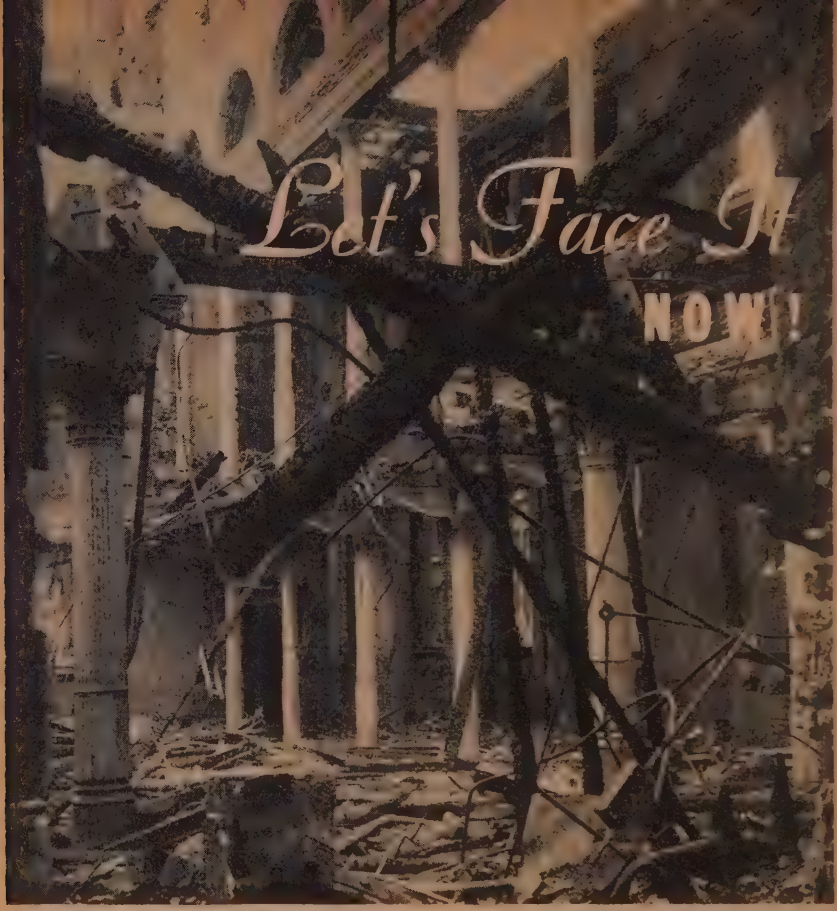
But immediately following the strong conviction that human beings deserve and must have immediately a far more dignified dwelling place than this! . . . there comes into my mind the question "Who built this house, anyway?"

And the answer is, of course, human beings . . . I look at the house again—an architect's nightmare . . . "Whatever we build," I reflect, "no matter how handsome, how straight, how strong, in two years' time, we will have made it a horror just like that."

Over a period of many years we have been growing steadily more and more lax in our deportment, both private and public; more and more slovenly in our ethics. Those of us who do not commit crimes, condone them in others. Those of us who are honest in business dealings receive in our houses men whom we know to be dishonest in theirs . . . It is that which is killing our country! How can we put a stop to it?

Our grandfathers, our great grandfathers, our sires of different nationalities who founded this country, those of them who wrote our Constitution, were deeply religious people. We live today in what is predominantly a Christian country. We call ourselves Christians.

Are you a Christian? Do you call yourself that? Then you know what to do to please Christ. You know the kind of a person to be to make Him feel less sad. Be, then, the kind of a person of whom He can be proud. Do, then, the things which would please Him.



This tangled mass of wreckage was the sanctuary of our City Temple in London. Generous giving, hard work and sympathetic encouragement will be needed to restore it

By W. A. Visser 't Hooft

WE Christians face today one of the greatest tasks in our long history: the rebuilding and reconstruction of church life in Europe after this war.

This cannot be done in a short time. We must begin now to plan for a process of reconstruction which will be continued for a considerable period after victory is won.

The churches of Europe will emerge from this war into a welter of uncertainties, into a situation whose outcome may be tragic for Christians everywhere unless we are willing and prepared to help them.

What are their most crying needs to which we must attend?

1. Intensified air-raids mean increased numbers of destroyed

churches and related institutions. European congregations cannot supply all of the necessary funds, and we must help them.

2. Many wholly or largely disorganized churches will need financial aid. A most necessary form of relief will be raising of pastors' incomes, whose present level is already disproportionate with the very high cost of living.

3. Free Christian organizations, professional organizations, schools, and youth movements—which are disbanded in so many countries and have lost all their funds—should be among the first to be helped from the outside. The Christian youth movement, especially, has a tremendous task in postwar Europe in reorientating the uprooted youth who have suffered years of turmoil. Youth work directly under the churches, such as the Sunday School system, must be rebuilt.

4. Many war-stricken countries will suffer from a lack of pastors and Christian workers in general. Many clergymen have fallen on the battle fronts; theological seminaries are often empty or closed. To remedy this, scholarships can be provided to theological students, and carefully selected pastors can be lent by sister-churches in such countries as Sweden and Switzerland.

The building was ruined, but the services went on in our East Ham Church in London. Second leader from left is Mrs. Demarest, our Congregational representative in London

The minister of another of our English Congregational churches stands in its ugly ruins

Roof gone, windows gaping, this English Congregational church is a burnt-out shell

5. Christian relief organizations, such as hospitals, orphanages, and homes for refugees, will have a tremendous task. Even though much in this area will be done by governmental agencies, the Christian institutions should and will do their part, if they have our support.

6. Already there is acute lack of Christian literature in many belligerent and occupied countries. Closing of Christian publishing houses for political reasons and for lack of paper has resulted in many of these countries having had no religious literature for some time.

7. There will be need for a center which can give legal help and advice to those religious minorities, which have now practically no rights and must find new places for themselves in the new order. Difficulties have already arisen in this connection for these persecuted groups, and no doubt will arise in the future.

8. The greatest need of all is for spiritual leadership. Because of losses of men in battle, of the nervous strain of the conflict in occupied countries, of the lack of opportunity to prepare the younger generation, the number of such leaders will be small. Available men must be used as strategically as possible and helped to make their maximum contribution.

Christians will be happy to know that preparation for these tasks is already being made. Every Christian must feel both interest and responsibility in the carrying out these plans.

For only as each church reaches out to its sister-churches in other lands can it have the vitality and spirit of a Church which is truly alive, at work, and moving forward.

W. A. Visser 't Hooft is General Secretary of the World Council of Churches (Provisional Committee). His article represents his study and analysis of the situation, and not any official action by this Council.

By Albert D. Stauffacher

No one idea is more frequently uttered today than that of urgency. "Win the War Now." "Buy Bonds Now." "Prepare for the Future Now." These are currently used incentives to action.

In religion, there is both a timelessness and a timeliness. The eternal realities are the same "Yesterday, today, and forever." However, opportunities for individual Christians and the Church are accumulative and reach high peaks at rare intervals. Such a time has come.

A Christian statesman, wise and courageous, said: "We have just 20 years to demonstrate that we are Christian. After that the door of opportunity will close."

The old Christendom is in fragments. A new World Christian Community is a-borning. Its Bibles, churches, schools, hospitals, printing presses, rural developments, social settlements, industrial projects, and its strong and brave leaders are at the crossroads of the world and will be matched to the new world's needs. What is urgent is a new thrust of its life into the present chaos, and the time is now.

This urgency and timeliness moved

the Missions Boards and other benevolent agencies of our Fellowship assembled in Cleveland in January at the Mid-Winter Meeting of the Missions Council to vote:

That we proceed now, in the coming biennium, to secure a substantial and courageous increase in the ministry of our churches through their apportionment agencies, including the Unit Plan; also to assure a continuing increase in our ministry to War Victims and Services.

A "substantial and courageous increase" was later interpreted to mean lifting the level of giving from $1,707,060.00, as in 1942, to $2,500,000.00 by 1946; this to include all the gifts of our churches and individuals to the budgeted and unbudgeted apportionment of the State Conferences, The Board of Home Missions, the Council for Social Action, the American Board, and the Unit Plan, both designated and undesignated gifts. Even that would be $138,645.00 less than the giving of 1931. It means only $2.32 per member per year, a little less than four and one-half cents per week. Every dollar is needed for urgent work which is carefully planned but is waiting for funds from the home base. The time is now.

The Time is Now for each local church to take initiative and responsibility in this enlarged program of service. Aids and counsel are available in conference offices and in National Headquarters. The impetus, however, comes from the minister and responsible people of his church as they plan together for an advance so substantial as to fire the soldiers of the Cross with courage, assurance, and victory.

The Time is Now to widen the base of giving by laying plans (1) to reach that 70 per cent of our people who give to current expenses but not to benevolences; and (2) to win as many new members this year as there are member stars on the Service Flag, each one trained to be a worshiping, witnessing, giving member of the Church of Christ. 100,000 New Givers this year is our goal.

The Time is Now to promote missionary education and the new Christian stewardship in each church, that giving may be founded upon sound information and consecrated stewardship that post war waves of fear and depression cannot sweep away.

The Time is Now to increase the use of tried and tested methods for underwriting the budget of our churches with sustaining interest and resource. Circumstances affecting increase vary greatly. However, the Every Member Canvass supported by available helps and carefully carried through is certain to yield good results.

The Time is Now to supplement gifts from the churches by individual gifts from people able and willing to give more than they do through the church budget; also by conditional gifts and bequests whereby we of this generation provide for a continuing leavening of the life on earth with the Gospel of God in Christ.

The Time is Now for fellow-Christians to join in daily prayer for our churches and all our work, placing these at God's disposal for accomplishing His purposes for all the children of men.

These suggestions embody the promotional plans for 1944–45, in which the Missions Council invites all its constituency to join wholeheartedly and expectantly.

The time to make the increase is when the next Every Member Canvass comes around. The time to prepare for that is now, well in advance, putting into operation those forces and methods which, if faithfully followed through, are certain to realize the projected goal.

Courtesy Meissner Mfg. Co., Mt. Carmel, Illinois

New Problems— Young Blood

By Oliver Powell

More than ever before, our young people are being hailed as the promise of the new day.

Many an unsolved problem, many a shattered hope, will be thrust upon them, willy-nilly.

But a chaplain friend of mine had this to say in a recent letter:

"From observations thus far, we in the church haven't too well prepared the young men who have come into the service to think through this business. . . .

"There's a noticeable tendency to slough off any sense of responsibility to normal civilian community life. This will place more responsibility on the future thinking of the young people left on the home front. . . .

"So, give them the go sign."

Let's start with that. It's high time we did. As the chaplain says, we've not done too well with all this in the past. Here's all the more reason, then, to do all we can to prepare young people at home for the end of the war.

That period of released tensions,

of men trying to tie together the broken threads of their lives, of terrific adjustments to be made, is going to be hard for everybody.

But particularly hard for our young people! How shall we help them to prepare for the time to come?

Part of the answer lies in knowing what young people themselves are doing now against the years ahead. They are discussing seriously and at length the issues of the post-war world. Beware of those who imply that such discussions are wasted time! Rather, let us encourage more and more of them, even if the young people do get off the subject as frequently as do adults handling the same topic!

Through the Pilgrim Fellowship "Million Hours Plan," our young people are enlisting for service, taking on jobs nobody else will, or can, do. In the summer, they pay for the privilege of serving in work camps, learning the discipline of hard work and the training of the inner life.

Through "Pen Friends" they are establishing bonds of fellowship with youth all across the world. Such things as these are more than "programs" to be adopted or not according to the whim of the churches. They are imperatives, putting muscle into our fine talk of a brave new world. It is looking ahead with clear eyes, and not being afraid.

Or, consider the matter of arriving at some clearer understanding than we now have as a nation of what freedom is. That's another crucial question young people will have to tackle.

In his latest book, "Between Tears and Laughter," Lin Yutang speaks ominously of World War III, believing it to be a certainty unless the world comes to grips with the basic issue of human freedom—not Four Freedoms, but plain old freedom. Do we mean that all within our borders shall enjoy it, or don't we?

The sleeping dogs of racial prejudice are awakening all on their own; we'll have to face that realistically with young people. Many are doing so already and are ahead of their elders.

The average Christian youth conference gives one of the best demonstrations of real inter-racial fraternity, more freedom from prejudice, than you will find in many other places in America. Tolerance isn't the answer. We need to learn to live together. Are we helping young people to do that? It's a matter of whether you are facing forward or backward.

A youth program of the church may make better provision for a treatment of the essentials of our faith than an adult program will. But all of us will find that simply by becoming more literate Congregationalists, we'll be well along the road toward the answer.

How real is God? Is the Bible really a Book of Life, or just an interesting literary collection left over from antiquity?

Some young people in the Chicago Pilgrim Fellowship decided that their answers to such questions were far too hazy. They organized a course on Sunday afternoons and asked some of their ministers to teach it.

Young folks in summer conferences spend part of each day in Bible study. Such things indicate the drift of the tide—a movement within our churches toward a deeper, more unique Christian witness than we have sometimes made before the world.

And in this search for the deepest springs of our faith and the rediscovery of our world mission, our young people must have a prominent place. We will be helped immeasurably by looking at the future through their clear eyes.

Oliver Powell is our new Secretary of Young People's Work for the Division of Christian Education.

HELPING THROUGH PRAYER

By Fred Field Goodsell

A MISSIONARY of the American Board who knows Turkey and the Turks extremely well after years of service in the Near East writes me in the hope that many more prayer partners may be enlisted for our missionaries in Turkey, their friends and comrades and the people of Turkey of all classes and conditions. The following brief paragraphs fairly throb with feeling and concern. Here is a real call to help through prayer:

"Work in Turkey is hard. We are under strict restrictions about any religious teaching to the young. Only a child's parents have a legal right to give him any religious instruction. We are busy teaching or caring for the sick. We have no time to seek out older people even if our efforts would be received. We see few results in the deepest way in which we would long to see them.

"But Turkey is on the map. It is in a strategic situation geographically, at the crossroads between Europe and Asia. It is in a strategic situation historically, leaving the slow-moving East and facing toward the hustling West. It is in a strategic position religiously, having thrown off the formal yoke of Islam.

"We urge all friends of the Kingdom and of this wide-awake, forward-moving Republic with its 18,000,000 souls who have had almost no opportunity to know our Lord as a loving friend and helper, to pray with us for Turkey.

"Pray that the Mission may be guided in policy. If you question what we are doing, pray for us and with us. As a Mission we want to be guided if there is some new form of work we might take up.

"Pray for our workers on the field. Everyone is doing the work of two as one by one workers have had to leave for home. Furloughs are overdue and pupils are crowding into all our schools and the sick to the doctors. Pray for those already there and that help may be sent, new workers found.

"Pray for the young folks in the schools. They are the hope of Turkey and are intelligent, capable young folks. Pray that a seeking for the truth may be awakened in their young minds that will lead them on till they find the way and the truth and the life.

"Pray that God may raise up a prophet from among the people themselves and that he may lead them on to higher planes of advance.

"Pray for the word of God as now at last it is available in better translation and in the new alphabet. In the providence of God that big task of revising and printing was carried on and completed just before the paper shortage in Europe would have hindered it. The Bible is now being sold and read both in its entirety and in portions. Pray that it may fall on good soil. That it may be read and understood. 'We are bound but the Word of God is not bound.' "

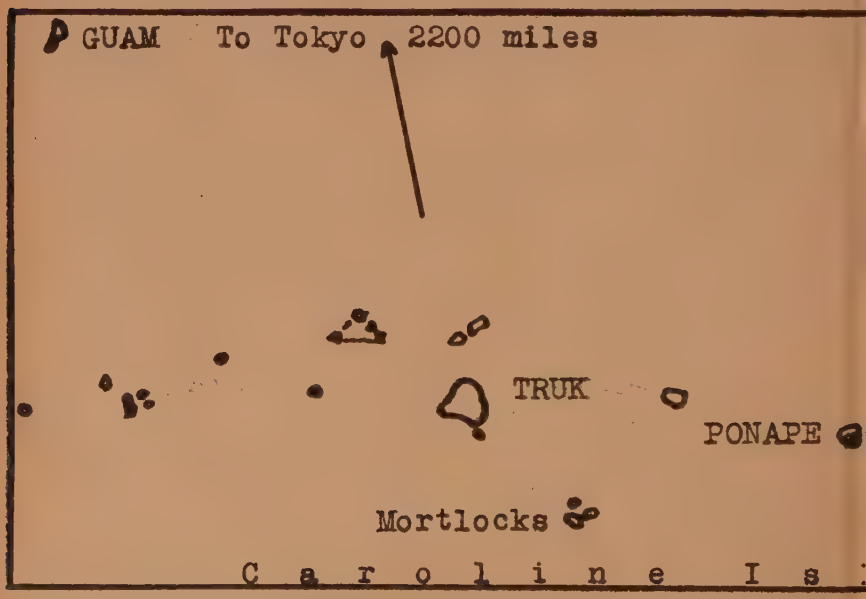
Fred Field Goodsell

Christian India Looks Ahead

REPLIES have just been received from two of our India missions in reply to the Board's inquiry concerning the outlook for Christian work. Both come from bodies predominantly Indian and are hopeful. In Madura, this body is called the Sangam. Its reply is worth quoting: "Hardships will face Christian work in the future as they have in the past; but once the political question is settled, missionaries will continue to have great opportunities for service in India. The Sangam also wishes to assure the Board that it does not look forward with apprehension to the changes that are taking place and we hope will take place in the social and political life of India . . . In view of these our hopes and beliefs, we would encourage the Board to make large plans for future coöperation with us in the work of the Sangam and Church Council."

By Ship and Plane

Word has been received of the safe arrival in India of Mr. A. C.



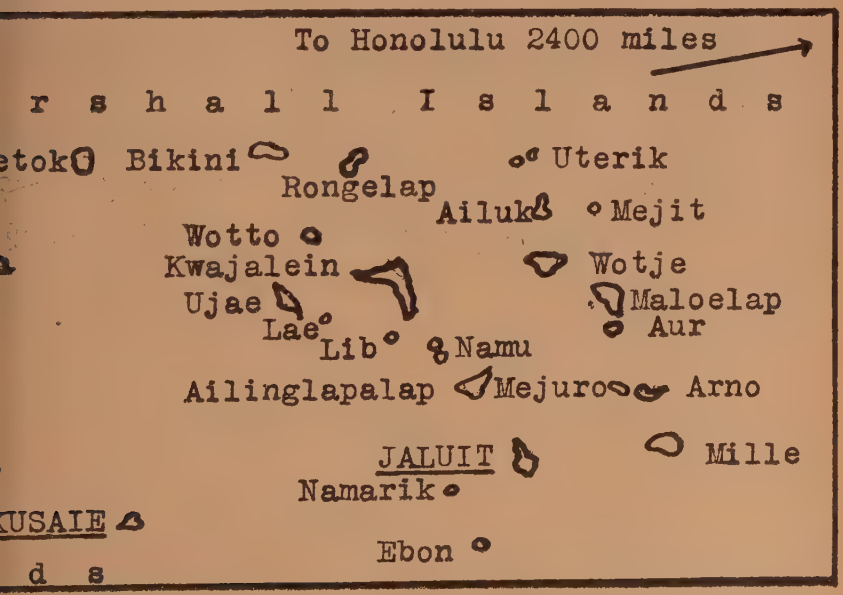
This map of the Marshalls and Carolines shows many places which are in the headlines and are also closely associated with American Board history and present work

Hausske, en route to China, having separated from his party. Rev. E. W. Galt has cabled from an unidentified port en route to China: "Health, comfort, progress, all good." Miss Katharine McElroy has left by plane on her way to Syria, where she is to teach in the Near East School of Theology until it becomes possible for her to return to her work in Greece.

Dr. Laubach Travels and Teaches

Dr. Frank Laubach is in the midst of another literacy campaign in Latin America. On this trip, he is taking a group of associates who have been selected by various Boards to become experts in his method. After a most successful time in Jamaica, where he had the thorough cooperation of the government and public, he went on to Haiti, Cuba, the Dominican Republic and Puerto Rico. From there he goes on to six countries in South America before reaching Mexico for appointments in June.

February 28, 1944



Place names in capital letters indicate present and former stations (present underlined); other place names show islands or atolls with one or more churches

Men "in the Know"

By Walter B. Lounsbury

Our church in Wells River, Vt., whose Men's Club has new and vital interest in missions

THE Men's Club of our church has become our most fertile single source of missionary education!

They are all talking about missionaries with new respect and understanding.

It all came about in our search for good speakers on subjects worthy of an evening.

First it was George W. Shepherd. The men have talked about him and his work for the rest of the year. Within the month one man remarked, "You know, Dr. Shepherd had that South Pacific situation all figured out just the way it has happened."

Then came Timothy Lew and Mrs. Lew. (The women will never forget her.)

Dr. Lew came, not as missionary, but as a product of our Congregational missionary enterprise in China. He didn't talk about missions; he didn't need to. He talked about China, but he let it be known how he happened to be a Christian and that our American Board made him available to us. He gave the men a great evening on China, but it was a great evening for missions, too!

To our last meeting the men invited William Hackett, who left Burma just before the arrival of the Japanese in the town where he was stationed. Dr. Hackett had thrilling experiences to relate and gave a keen analysis of the situation in Burma.

But it isn't the Men's Club alone which profits. When we bring such men we keep them busy. We share them with the schools, the Rotary and women's organizations—resulting in such a build-up for the men's meeting that our members come with a high respect and expectation before they themselves have heard the speaker.

Without a doubt this thing that has happened in our Men's Club has brought greater monetary support for missions. But much more than that, we no longer find that slightly cynical sufferance with which many men regard missions.

Seldom now do we hear the old complaint, "Why do we send missionaries all over the world when there is so much to be done at home?"

The men of our church know the answer!

Walter B. Lounsbury was minister of our Congregational Church in Wells River, Vermont, and now is a chaplain in our armed services.

News and Views

BY ELLA G. SPARROW

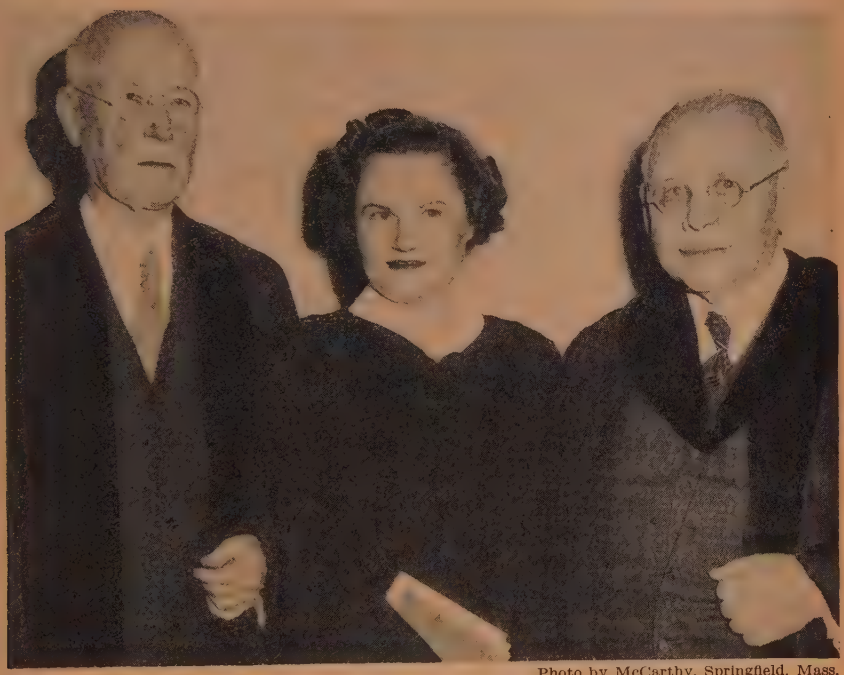


Photo by McCarthy, Springfield, Mass.

At the First Church of Christ, Congregational, Springfield, Mass., (William E. McCormack, minister) Miss Charlotte Woods Beals, R.N., was commissioned a missionary of the American Board of Commissioners for Foreign Missions. She will serve in India, where she was born. Dr. Edward Fairbank, retired American Board Missionary, and Dr. Rockwell Harmon Potter (right) participated in the commissioning service. Dr. Potter said: "Missions lived to bury past wars and will live to bury this one. Although lots of missionaries have been called back their work goes on. If we had more missionaries there would be less war."

The chubby three-year-old at the left, with twenty others, attends the Nursery School of our Pasumalai Trade School. Below, seven boys, students and teachers in the School, are just back from conducting the morning service in one of Madura's large churches. They sang, read Scripture, and spoke on spiritual lessons which they felt they had learned as they set type, made chairs, stitched cloth, and shaped iron at the forge in their school. "We heat the iron and make hammers" they said, "so through hardship God sometimes shapes us into good tools." Training like this is shaping these young men and hundreds like them into leaders for the India of the dawning future

"Broad expanse of prairie sky and a far-reaching horizon"—this is the outlook of our home missionary pastor, Harold W. Heckman, as he goes north from his charge at Ardmore, South Dakota, to his parish at Edgemont. (Below, left) During vacation school recess the pastor coaches a friendly boxing match between parish boys. (Right) Mrs. Heckman teaches in the school, while a small daughter peeks out shyly just beyond. Ardmore is a tiny prairie town with approximately 150 people in residence

Above is the Pleasant Hill Academy Salesroom after its loss by fire in January when thieves broke in and used matches carelessly. The fire was out of control before anyone discovered the flames. However, enough stock was saved with which to start a new Salesroom. Below is shown the Salesroom before the fire. One woman's comment showed what the room meant to her: "Those worthless fellows robbed us of the most valuable thing in our community. I could never have clothed my family without it"

OFF TO A NEW START

By Helen Kenyon

MANY of us are saying that this year's Mid-Winter Meeting was the best one we ever attended. This is easily said, perhaps, and often needs modifying, but the atmosphere of this meeting was unmistakable.

We were blessed in our chairman, Ronald Bridges, who set an example of efficiency and serenity in his presiding. Of Maine and Arizona, he brought us the salt tang of the sea in his stories and the gracious warmth of the Southwest in his introductions.

Those of us who were privileged to attend—salaried officials, members of one of the Boards, or state women's presidents—realized the great importance of this Missions Council meeting. Here was our opportunity to consider together the best way to tell all of our local churches of the world-wide work of their Fellowship. How could we stir them as we are stirred, not only by the splendid achievements of our workers at home and abroad, but even more by the pressure of the present opportunities which must not be allowed to slip away because of apparent indifference in our local people.

During most of the year we are occupied with the efficient prosecution of the work of our Boards. To each group, its work is paramount. But at the Mid-Winter Meeting we had a vision of the united work of our Church—a vision both salutary and inspiring.

As usual, the superintendents, the state women's presidents, the three Boards and their accompanying committees each studied their own affairs intently. But, thanks to the breakfast conferences and the luncheon and dinner meetings, each heard of the other's work.

Miss Helen Kenyon was elected Missions Council Chairman at our Cleveland Mid-Winter Meeting succeeding Mr. Bridges

Some speeches still ring in our ears: Mary Branch telling of the woeful need of more accommodations for the young people crowding into her college; Chaplain Ed Chandler painting a proud and humbling picture of the living and dying of our boys (and of their chaplains, too); Earl Ballou, quiet and unassuming, just back on the *Gripsholm*, presenting the poignancy of separation in a way that left no hearer unmoved.

The Boards had been asked to restudy and present crucial needs awaiting adequate support for their

fulfillment. We became so interested in this study, so fired with enthusiasm, that it was hard to tear ourselves away from our discussions. But firmly and succinctly our minister of the Missions Council would turn our thoughts to the unity of all our projects. How can we work together to make the necessary advance? To increase the initiative and sense of responsibility in the local church? When shall we realize that missions are in themselves a way of fellowship with God?

Two panels of twelve persons each, led by Ruth Seabury, presented most successfully our united, ongoing church. The participants were as varied as is our church both at home and abroad.

With these discussions as background, we came to the promotional business of our Missions Council meeting. How should we provide for the immediate future?

It was voted with unanimity and conviction that "we now proceed in the next biennium to secure a substantial and courageous increase in the ministry of our churches through their budgeted apportionment agencies; to assure a continuing increase of our ministry through the Committee for War Victims and Services, and to sustain the annual requirements of the Unit Plan."

The resolution as first presented by Dr. Stauffacher had spoken of a 50 per cent increase, but there were queries as to why a limit should be placed on our goal. So the matter of a definite goal was left to the Ad Interim Committee of the Missions Council, to be presented to the churches in the spring.

So a start has been made toward "a substantial and courageous increase" in both service and giving. The Pilgrim Fellowship has already launched its "Million Hours Service Plan" under the leadership of Jim Flint. Special projects at home and abroad have been chosen for its support.

Many of our churches are already making advances in the amount of their giving and in the number of their givers. But many, many others have made no such advances as yet.

Emphasis has been laid repeatedly on the need for the local church to take the initiative. Let me quote from a leaflet which was put into our hands, entitled, "How They Do It":

"There is no single simple formula by which a church may greatly increase its ministry through gifts to benevolent agencies. Examination of a number of cases, however, reveals certain factors nearly always present. These are:

1. Initiative and a sense of responsibility on the part of someone in the church, usually the minister, occasionally a layman or laywoman.

2. A carefully worked-out program, by the responsible people, for their own church.

3. A well-planned educational program, preceding the ingathering of gifts.

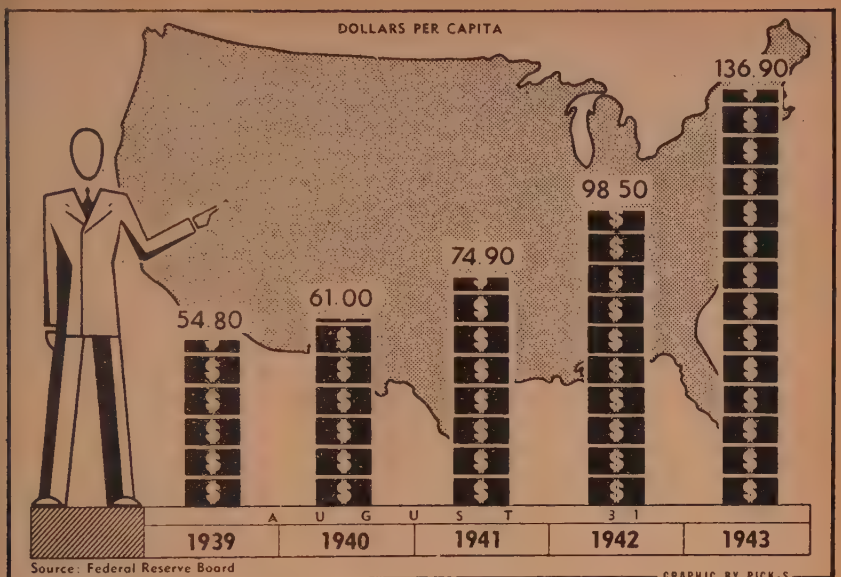
4. Where gains are permanent, the plans are rooted in the spiritual life of the church and cultivated through all the activities of the church, particularly worship, Christian education, evangelism, and social action.

5. Hard work with constant revitalization of whatever methods are used."

Each of us may pursue a different method, but may we all have that sense of adventure which so stirred us at Cleveland, that foresight of what can be accomplished in this next biennium if we will it so.

Ray Gibbons said: "The wonder of the local church is that it is not local."

Are you, as members of a local church, all set to go? Together, with consecration, with conviction, we shall go far.



Money in circulation per capita reached its peak for the past five years in 1943. This figure is rising, yet we Congregationalists give three cents a week to missions

WE HAVE THE MONEY NOW!

By Carlton M. Sherwood

"100,000 New Givers" to "benevolences" this year is one of the goals of the Missions Council of our Congregational Christian Churches, as we seek to lift the level of giving of apportionment benevolences to $2,500,000 per year by 1946.

The Council members believe that our local churches can and will achieve this objective of new supporters for the extension and missionary work of the State Conferences, the Board of Home Missions, the Council for Social Action, and the American Board of Commissioners for Foreign Missions.

Are they right? Yes, an average of only three members in ten now give regularly to home and foreign benevolences, according to figures published on general church finance.

If this be true of us, then out of approximately 1,000,000 members, 300,000 are contributing. We would thus have 700,000 prospects. Incidentally, the average giving for all benevolences to the Conferences and Boards is $1.58 per member per year, or 3 cents a week. Not an inspiring showing, is it?

Three questions always confront the desire for new funds: "Is the cause worth it? Is the money available? Can we get it?"

Carlton M. Sherwood is the Executive Vice-President of Pierce, Hedrick & Sherwood, Inc., New York City, Counsellors in Institutional Financing.

We may be deeply convinced of our cause, but we need to convince many of our rank-and-file church members that we believe in it and that they too should share in its support. Let's tell the story anew from every pulpit and in every local church organization. Let's get the literature in everybody's hands and not just in the rack for the casually interested to pick up.

Our cause is the primary answer to the world's need! Is that so? If so, let us say it with *fervor* (one of the lost words in liberal religion) and plan in statesmanlike fashion for its support. Gift money comes from the heart, rarely by a process of logical reasoning, and it is won, almost always, by personal contact.

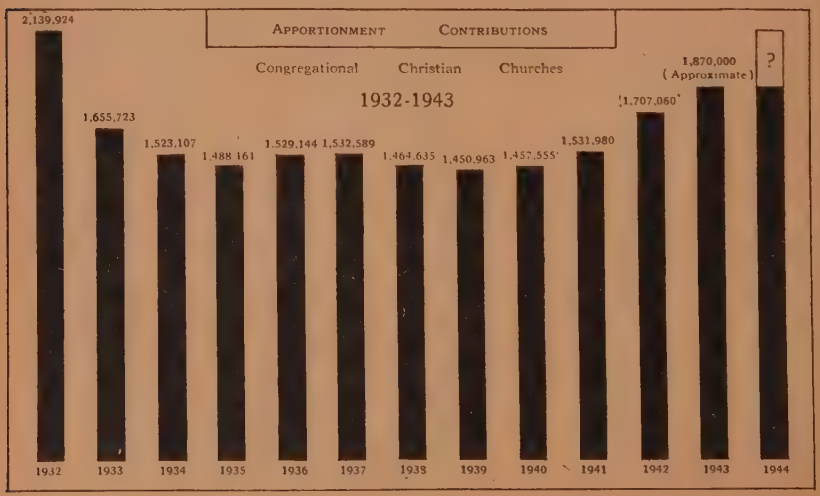
Is the money available? Heavens, yes, but it won't jump into our pockets by whistling. The people of the United States will have in this year of our Lord, nineteen hundred and forty-four, the largest gross income to individuals in the history of this country or any other in all time. The 1944 income will be about 148 billion dollars as compared with 143 billions in 1943, 115 billions in 1942, and 92 billions in 1941, the year preceding Pearl Harbor—and that was a good year. The year 1939 produced 71 billions. The American people are traditionally generous when they are not scared and when they feel a reasonable sense of security. That's their state of mind now.

Oh, says the brother in the back seat, but what about taxes—there never was anything like that before in all time either. Right—but the answer is that people can give and are giving to many things despite the taxes, and if we do not by-pass the tax situation we will wait many a long year to get anywhere.

If the ministers will lead—as many of them do—the people will follow and we can have our "100,000 New Givers" and vastly more money for the important business of releasing the message and redeeming power of the Gospel of God in Christ—to a world that needs it more than anything else.

The year 1944 has 53 Sundays. That will not occur again until 1950.

Let's give the extra one this year for an all-out effort to reach our goal.



Fact and Adventure

By Priscilla Chase

MANY of our churches are facing the fact that in wartime they are unable to maintain their usual types of summer conferences for their young people.

The Dayton Summer Work Project was the solution to the problem by our Ohio Conference.

Although camps and conference centers could not be maintained while so many young people are in the armed services, the members of our Summer Conference Committee knew that those who remained in our churches would welcome the opportunity to give a week or more of service in a tense war industry city.

Our project was influenced by the work camp plan, but no ditches were dug in Dayton! This city needed vacation schools, surveys, recreation, and many of the educational features which usually accompany a work camp program. The program was almost identical with Student Summer Service.

The Ohio Committee enlisted the help of the National Pilgrim Fellowship, the Committee for War Victims and Services, and the Board of Home Missions. It carried out its program with the aid and the blessing of the Dayton Federation of Churches.

The group in attendance was made up of high school, college and seminary students. All of the group worked under competent supervision.

The young people did three major types of work. First, there were vacation schools, clubs, nature and craft groups to be started for the children and supervised by members of the project. One group of girls started a library in an abandoned tool house. Its first books were comics, but other books of better quality were quickly added.

Reverse page—Porter Bower, minister of our Riverdale Church in Dayton, with some of his summer workers. Above, two young people interview a resident of a trailer camp

Second, there were surveys to be made. There are 67 trailer camps in Montgomery County and some 20 housing projects, most of them in or near Dayton. No adequate survey had ever been made, and two of the young people surveyed 38 trailer camps, making an invaluable report.

Third, there were young people to be helped, and for them a Junior High Open House was initiated in one of the churches.

What were the results of the activities of these young people?

They educated others. They visited the Dayton churches to tell about the Work Projects. They met with Pilgrim Fellowship young people of Dayton, with the ministers and their wives. They visited the Junior High Camp at Camp Chaffee to tell about the Project.

They were educated. Lucy Eldredge and Porter Bower, pastor of our Riverdale Church, helped them to evaluate what they experienced. They saw the Christian forces of Dayton prevent what might have been a serious race riot. They discovered some of the big problems of a city. And they learned to teach by teaching. One girl said that she had learned more about teaching children in a week of Vacation School than in all the leadership training courses she had taken.

There were drawbacks. The seminary building that had been promised as a residence was sold the week before the project opened, so the group couldn't live together. No amount of searching brought a full-time director and Porter Bower took that job along with other duties. There was no one to do personal cultivation previous to the opening

Mrs. Porter Bower visits homes in the Parkside Housing Projects to enroll children in the Vacation Bible School which was held for four weeks in the Community House

of the project. Many young people might have been interested had someone talked with them.

But it was worth while—from the testimony of the young people and the Church Federation which has asked us to do it again. The Community Chest has made a contribution to the Church Federation to undergird the same type of program for another summer.

And so we plan to do it again. The date is June 27 to August 20, and we look forward to a group of young people who will live together under experienced leadership and who will tackle some of the problems of a crowded defense city.

When W. Knighton Bloom organized Student Summer Service in 1921, he initiated a new type of youth activity. I think he would feel that the faith and vision of 1921 were amply justified in 1943 when Student Summer Service saw a need and adapted its program to meet that need.

Priscilla Chase is the Director of Religious Education for the Ohio State Conference.

For Churches Conducting Spring Canvasses

A sample packet of material for your Every Member Canvass has been sent to your pastor. This literature has been tried and tested. It produces the results. It will help you to conduct a successful Every Member Canvass this Spring. "Our Church in One World" is an illustrated, descriptive folder which presents briefly the work of our churches. Order this material today for your Spring Every Member Canvass. The brochure, "Our Church in One World," is free and should be read by all your members. Missions Council, 287 Fourth Avenue, New York City 10, N. Y.

Our Task No

HUMAN beings—whether they be Christians or not—are very little moved by appeals formulated in terms of what they "ought" to be or what they "ought" to do.

After witnessing a good many attempts—and engaging in some of them myself—attempts to flog people into action by beating them with the categorical imperative—I am convinced that it doesn't work.

I am struck by the small amount of exhortation to be found in the writings of the great prophets of the Old Testament. They speak in the indicative mood rather than in the imperative.

In the New Testament record, Jesus says little to men of what they "ought" to be. He speaks to them of what they are. He does not tell them what God wants them to be; but he tells them who God is, and what He is doing, and leads them into His presence.

The creative, redemptive word of the Gospel is not, "Thou shalt," but "Thou art."

"Thou *art* Peter"—no longer unsteady Simon, but Peter the Rock.

"I am the vine, ye *are* the branches."

"Ye *are* the body of Christ."

This is the way in which fresh moral and spiritual power comes to individual men and women. This is the difference between the method of the moralist and that of the prophet. The moralist deals in imperatives, the prophet in indicatives. I think it is not otherwise with the life of the church.

Let me try to give this matter a contemporary setting. Just now many churches are engaged in the discussion of postwar problems. From whatever direction we approach these issues, they loom as tremendous and terrifying ethical demands.

We are now required to make our ethic big enough to match the planetary dimensions of the community to which we belong. We are required to effect a moral and spiritual revolution which shall be as radical as the changes now taking place in human history. We are required to act with ethical wisdom and responsibility in a time when the cry for justice, coming from millions of submerged and shackled people, is no longer an appeal to our sympathy and generosity, but is the most potent political force at work in the world today.

If we have nothing with which to answer such demands except a quickened sense of "ought," then we are sunk. To expect that the churches we know—these conventional, pallid organizations, often obsessed with the minutiae of institutional mechanics, timid and shrinking before the plainest mandates for social change—can flog themselves into becoming agents of redemptive action is to expect the impossible.

But there is another way, which is quite different from this nagging moralism—this belaboring of ourselves with imperatives. It is the way of the renewing of the mind.

Every consideration of our task as a church necessarily begins with something that is prior to the projecting of programs and policies. It begins—and this beginning is to be made not only at the start of every planning conference, but continually—with a renewed and deepened understanding of what we are as a community within the church of Christ.

There is an infinite qualitative

ıd Tomorrow!

By Truman B. Douglass

difference between these two approaches to the church's mission, though they may sometimes appear to be working toward the same goals.

One way is to start with certain unquestionably desirable social and ethical ends to be achieved. But in contrast with this are Christians who are summoned to their mission in a very different way. They are drawn into fellowship with other persons who have an amazed sense of being debtors—to live a distinctive communal life, which is the church. And this community, the church, has an irrepressible longing to give to those without it that knowledge which is the secret of its life.

Here the church finds its mission. For it is in the very nature of this knowledge of God's Fatherhood that it cannot be kept selfishly as a private possession. Indeed, the moment Christians cease to share it they no longer have it.

The mission of the church is derived from the nature of the church. And the nature of the church is determined by the fact that Christians are drawn together in a humble and thankful and joyous and self-forgetful fellowship by the amazing knowledge that God has given Himself to them in Jesus Christ. The task of the church is to live its own unique and distinctive life as the community in which God's loving will is known and served, and to extend itself in a perpetual act of self-giving until it enfolds all the peoples of mankind.

Mussolini said: "I found Europe a continent of empty thrones. I simply moved in and sat down on one of them." Our world today is a planet of empty thrones. Who is going to occupy them and win the sovereign allegiance of men's minds and hearts?

This is a time for a clear message and a positive forward thrust on the part of the church of Christ. We have all the weight of the history of our religious community behind that judgment. This community has lived its most vivid life in times of confusion and disaster. It was when Israel had lost her national identity that the great Hebrew prophets spoke. Christianity was born amid the decay of the Greco-Roman culture. The Reformation occurred when the massive and seemingly impregnable structure of feudalism was crashing about men's ears. This is a time to be expectant of an outbreak of prophetic, redemptive power in our churches, and to be ready for its coming.

This is a good time for the Christian fellowship—for the church. It is supremely a time for the church to demonstrate the nature of that community which it is—which represents in actuality, despite all its failures and sins, the life of the Kingdom of God. Its clearest and most persuasive witness can be given in just such a time as this. What better time for the New Society to reveal its newness than when old things are spectacularly passing away?

"Ye are an elect race." Thus the life of the early church is described. That is to say: Here is a community bound by ties as close as the strongest ties of nature, the ties of blood. Yet it has this revolutionary character: it is a new race which denies all races. It supplants the unities of nature, and overcomes the disunities of nature, by the unity

of the new spirit. It is a race created not by blood but by the recognition of God as the Father of all men and all peoples, made known in Jesus Christ. The early church presented to the world of its time this astonishing spectacle. Here were human beings joined by that intimate fellow-feeling which had formerly belonged exclusively to the relationship of blood. It was, in the most radical sense, a New Order.

It is a tragic misfortune that, in our own time, this term, "The New Order" has been surrendered to the forces of disunity and tyranny. For the announcement of a New Order of life is, in a very real sense, the specialty of Christianity; and only a church which had suffered a serious loss of vitality and sense of mission would have relinquished the initiative.

This is precisely the manner in which Christianity came into the

world. It was not primarily a new idea or a new doctrine; it was a New Order. It appeared as a fresh and revolutionary experience of community. It gathered up elements quite as dissimilar and hostile as the nationalisms and warring economic interests which divide the modern world. There were conquered peoples and conquerors; there were slaves and free men; there were persons of subtle and highly cultivated mind and there were simple, illiterate peasants; there were class divisions as hard and intractible as those of our world today. In the midst of this disintegrating, dying society appeared the Christian Community as a New Order of life. Men were drawn into a new relationship with one another and their fellows, and they began to live a new life which was vigorous enough to survive the death of the old world and to carry the best of that world into the future.

Our task—if we may use that word without moralistic connotations—is to live up to the full meaning and privilege of our membership in this community. In our churches today there is much commendable faithfulness, but not enough fire. There is patient plodding, but not enough passion. There is plenty of

hard work, but not enough abandon and freedom and joy. In this fellowship there is freedom—a possession of which we Congregationalists have boasted—which the world can neither give nor take away.

We believe in a Sovereign God, and we know that His Kingdom will be established by Him and not by us. We believe in a Living God, whose will can be obeyed here on earth, amid all the imperfections and compromises of history. Our task is to deal humbly and responsibly with destiny as it meets us here and now—daring to venture greatly and to make great mistakes—then wonderingly receiving God's forgiveness, knowing that He has power to overrule our errors and conserve that which belongs to His purpose.

In this faith and freedom Christians can say farewell, without too much inward conflict and agonizing, to the world which has fallen to pieces. We can begin here and now to live the life of the New Order under God, which is already here for us in the worshipping, loving, self-giving community of Christ's church.

Truman B. Douglass is Executive Vice-President of our Board of Home Missions.

Girls of India are trained in our mission schools for wholesome Christian family life

INDIA'S HOME FRONT

By L. Winifred Bryce

THE whole world seems to be conscious of a changing pattern of family life. Some people realize that marked changes are inevitable and wish to salvage what they can, accepting only what they must; others are utterly confused as to what may come and how they may act. Only a few are thoughtfully planning a real advance built on the best of the past.

India is deeply conscious of the changing standards of living in both home and community. The old joint-family system has steadily broken down, largely because of the increasing momentum of wartime industrial development and transportation. Since the joint-family is based on an agricultural society, industry inevitably makes its position less secure.

Christians are probably more affected by this than others, partly

because the convert has often been ostracized from the family group, but even more because few Christians own the land they cultivate. They are for the most part landless laborers, or their holdings are very small.

Another factor affecting Indian family life is the education of women in increasing numbers. This gives them a much higher status than they have formerly enjoyed. In many places, a woman can earn more than a man with the corresponding degree of education. This presents certain dangers which affect family life, and because Christians are far ahead of Hindus and Muslims in the proportion of educated women, the Christian family feels these dangers in special ways.

It is interesting to hear the discussions in Western countries on the married woman war-worker, for India faces a similar problem. There women frequently work without leaving their homes. There are many married woman teachers. Where the need of professional women is so great it seems a pity that the country should be deprived of their services; yet it is evident that it would be much better for the homes if fewer mothers were gainfully employed. The effects of a mother's employment is felt in a wide field, and we can probably do something to help one another in thinking about it.

Another current influence on Indian family life is the growth of women's organizations for voluntary community service. Almost all churches have an auxiliary women's group. It gives the women both *esprit de corps* and training in organization. Among non-Christian women, politics has recently stimulated women to organize and take part in public affairs. Major organizations, however, such as the National Council of Women and the All-India Women's Conference make a point of removing all political and religious barriers.

Recently developed institutes and clubs for rural women will undoubtedly be encouraged by the Adult Literacy movement. In short, it seems to me that the growth of women's organizations has been extremely healthy and has produced only good. They have discussed and promoted many things for improving the home, such as nutrition, child care, and the education of girls.

Most serious-minded men and women in India today are facing the implications of imminent self-government. No group has pondered this more deeply than those concerned with the future of the Christian church. They emphasize especially the building-up of the Christian home. It is the nucleus of the church, and to it the church looks to keep things steady during the days of change and reconstruction. The Christian fathers and mothers of India have stood out

Two Indian girls on their way to day-school

Indian girls are taught to live creatively in this Industrial School of our churches

against panic and hatred when they swept like epidemics everywhere.

It is the Christian family which witnesses most effectively to the power of the Gospel in everyday life. An isolated Christian family in a village are marked people. If they fail in any respect, Christianity is discredited.

It is with joy, then that we hail the growth of the Christian Home Movement which has been springing up spontaneously in many places in India, and which has wise organization and direction from the National Christian Council. In fact, this movement and the movement to make India literate are the two most significant movements among Indian Christians today, and the two go hand in hand.

A Hindu friend wrote me about two Christian Home organizations which brought 150 orphans from Bengal to the city of Indore, where a number of people were preparing to take them into their homes. What about caste? Apparently nobody bothered to raise the question. I have heard of no such generosity during great famines in the past. What a change has taken place!

Another instance is that of a women's meeting which was discussing the closing of a Harijan girls' school which was being badly run. What provision should be made for their education thereafter? And these women from leading families of that city, in a very matter-of-fact way suggested giving them scholarships in the high school attended by their own daughters. Fancy some of the exclusive girls' schools you know of, being thrown open by the action of the mamas!

Lord Balfour has said: "It is the work of the church to create such an atmosphere that the State can legislate in ways that will make life safe for the friendless and weak." We may paraphrase that thus: It is the work of the Christian family to lay such a foundation that the church can bring all men everywhere into the great Family of God. In that glorious consummation the Christian home and community life of India will have a share.

This article by Mrs. Bryce, a distinguished missionary to India, is the eighth in our series, "Christian Ventures in Learning and Living."

TALES OUT OF SCHOOL

By Harry Thomas Stock

"WHAT shall we do for a service project this summer?" the South Dakota Pilgrim Fellowship officers were asking.

The answer was found. South Dakota planned a caravan work camp.

A letter was sent to each pastor asking if he had anyone of junior or senior high school age who would be interested in sharing in a work camp and also whether his church desired the services of two or three young people for a week. Requests came from the churches, and six young people were scheduled to go in relays with Miss Leila Anderson in her car for a period of six weeks. Each person promised to pay transportation to and from the place of joining the caravan car. While in local churches the workers would receive food and lodging from those for whom they worked.

They spent from three to ten days in each parish. Each pastor and his church decided what should be done; the campers fitted into what was requested, regardless of previous experience.

The work for the six weeks can be summed up as follows: twelve churches visited, three vacation church schools conducted, a short young people's conference and three junior high camps held, fourteen group meetings arranged, two sets of pews varnished, the interior of a church decorated, and 1300 miles traveled by car.

Through the work camp the skepticism of adults concerning the possibility of young people doing a job without pay and making a contribution of value had been changed to appreciation of idealism backed by action. The campers developed a fine understanding of older folk, as they worked with them day by day. They made new friends among the young people.

Along with these values came a deepening sense of dedication to the work of God through His church.

These young people are learning to be, first and foremost, workers whose motives and purposes are Christian.

Harry Thomas Stock is the General Secretary of the Christian Education Division of the Board of Home Missions.

FIELD FLASHES

BY DOROTHY P. CUSHING

RATIONING THAT HURTS

MEAT is almost unheard of in Shaowu, China, unless, as Miss Martha Wiley writes, "someone has a pig die of measles and it is put on the market! A chicken is about $60; sugar, part sand, is $20 a pound. I still buy milk, half a pint a day, being just about $100 per month." This is Chinese currency, but even so, it is an impossible amount of money. The Leonard Christians, now in America, commenting on this news from Miss Wiley, say, "Surely America's food rationing should not be mentioned in the same category with such a lack of necessities."

JAMES LEWIS — PUBLIC SERVANT

OLD Glory flies proudly from the new Lewis Memorial Flagstaff at Dillard University, New Orleans, La. It honors James Lewis, "soldier, educator, public servant." His military career was a gallant one ending in a colonelcy. His passion for education, never fulfilled, led him to pioneer as one of the first field agents of the Education Department of the Freedman's Bureau. It was a difficult and dangerous job, but he planted seeds of learning throughout his state. He was Administrator of Public Improvements in New Orleans. At the dedication of the memorial, President Dent of Dillard said that Lewis "knew the bitter waters of bondage and the galling limitations that caste sets upon a man's ambition and his will to achieve," but "he refused to accept the limitations or their implications for his life." His public career was spotless. A close friend, speaking also at the dedication, said: "God granted him an understanding adequate to the demands of leadership."

THE WORK GOES ON

"IN a most amazing way our Leper Hospital of 300 in-patients and Healthy Homes for about 20 children of leper parents have continued in these war times to receive financial support from friends of the Mission to Lepers," writes Emmons E. White, of our mission

in Manamadura, India. Food prices there have doubled and sometimes quadrupled. Main items of food—and especially rice—are unattainable in sufficient quantities. But supplies were donated by the Government and other sources in the nick of time. "So," writes Mr. White, "the hospital is running very much 'as usual,' in spite of the fact of a terribly destructive war being waged in Europe and in the Pacific."

CONGRATULATIONS TO THE "SUN"

A SISTER magazine, the *Christian Sun*, published its Centennial number February 17. This is the only weekly publication of the Congregational Christian churches. It is printed in Virginia. Largely through its influence, Elon College and Elon Christian Orphanage in North Carolina were founded. Education in missions, stewardship, temperance, Bible study and Christian interpretation of current affairs has been the continuing aim of this magazine.

RETURN TO THE CHURCH IN RUSSIA

DNYANODAYA, English-Marathi weekly published in Poona, India, quotes an article in *Tryst*, Australian publication, on Russia's contribution to the Christian world. It states: "Anti-God films and plays are banned. In 1940 the seven-day week was restored and the Sabbath holiday made compulsory. Undoubtedly the new era has come for the Russian Christians. Out of the fires of suffering and devastation the churches are coming forth with their faith strengthened and their Christianity fortified and vitalized. Real Christianity is marching on in Russia."

A FRIEND IN NEED—IN HAWAII

THE Iao, Puunene and Haiku Congregational churches of Hawaii have gone on the record in appreciation of the visit paid them by Miss Alice E. Cary, formerly of Osaka, Japan, and now of the Church-of-the-Crossroads, in Honolulu. She comforted young and old at a time when such encouragement was badly needed. Wrote Winston Miyahira, secretary of the Paia Congregational Church: "I cannot fully convey the feelings of the oldsters: their . . . awakened vigor of life to meet these trying times. Similarly, the young people have benefited immeasurably and have ever since been contemplating various improvements with regard to church procedures, etc. . . . It has been our great fortune to be able to welcome Miss Cary to this island and receive such inspirational messages and help."

PROFILES

HAROLD S. MATTHEWS of Fenchow, North China, who returned home on the first trip of the *Gripsholm*, in August 1942, has just been awarded the honorary degree of Doctor of Divinity from Grinnell College, of which he is an alumnus, Class of 1916. The degree was conferred Sunday, January 30, in Herrick Chapel by Dr. John Scott Everton. Dr. Matthews is now staff representative in the Middle West of the Missions Council. After the Japanese had occupied Fenchow in 1938, Mr. Matthews became head of all the educational and medical work of that station. He is the author of a history of the first 75 years of the North China Mission, which was being printed in China at the time of Pearl Harbor.

Miss Leila Anderson, our worker in Huron, South Dakota, is learning the language of the Dakota Indians, for she says "the work among the Indians has been as strange as though I had gone to a foreign country." This she feels is her first step in becoming a better missionary, for at both public and private gatherings a strange speech surrounded her. "To give a paragraph of a speech," she says, "and then wait while the interpreter talked at least twice as long made me wonder what he did to my speech!"

Mrs. Leon Grubaugh, wife of our Colorado pastor-at-large, is much in demand among our churches in that area. She has made presentations of the work of the Committee for War Victims and Services, arousing several churches to appeal for sacrificial giving to this cause; she served on the Fall Association team; and she accompanies her husband whenever possible in making calls on ministers' families.

Mrs. Pauline Rouse Grimes, wife of Albert G. Grimes, who returned on the *Gripsholm* from China last December, died February 3 in Portland, Oregon. Mrs. Grimes had been in America caring for their children while Mr. Grimes remained at his post in China. At the present time, he is in Boston, helping in the office of the American Board Treasury. One son, A. Curtis Grimes who was in China in the prison camp with his father, was inducted into the Army the morning the wire came announcing the death of Mrs. Grimes.

Our church at Williston, North Dakota, has lost no time in recovering from its disastrous fire of last year. By this time, its roof has been completely repaired, permitting the use of the building and a more leisurely approach toward refitting the entire project. The outstanding indebtedness against the church will soon be a thing of the past, the money being already in sight.

Raymond A. Dudley of Aruppukottai, India, has just been appointed by the American Board of Commissioners for Foreign Missions to serve as an Acting Associate Secretary in its Foreign Department. Mr. Dudley, now residing in Auburndale, Massachusetts, says that the attitude of the Indian people toward missionaries is friendly and that they desire both men and women for medical, educational and evangelistic work. Mr. Dudley has worked constantly and closely with Indian pastors and lay leaders; was for five years Chairman of the South Local Council of the Madura Church Council, which is one of five divisions of the Indian Congregational churches in that area; and is the author of

various volumes on worship, Christian training, and Christian church festivals.

The new minister of our Slovak Church in Duquesne, Pennsylvania, is the Rev. Louis Kvetensky. He is a native of Iowa, where he received a part of his training. He attended Chicago Seminary and Union Seminary in New York. He was ordained in 1916 and has served churches in Wisconsin, Pennsylvania, Iowa, Nebraska, and Kansas. We wish him a splendid experience in his new church.

Conrad Sauer, Colorado pastor-at-large, reports that when visiting our Salem church at Scottsbluff, he helped that congregation raise more than enough money to pay its debt. "People in this day have money," he writes, "and they are willing to give some of it to the church, if they are shown a way to give toward a certain end."

Mrs. Louise Gliem Fisher, R.N., missionary of the American Board from Satara, India, has just reached America on furlough, which she will spend at the home of her mother in St. Clair, Michigan. Mrs. Fisher, with Miss Lillian Picken, was the initiator of one of the first village infant welfare centers in all India. Amid "dire poverty, sickness and disease the like of which we never see in our American slums," they worked with the most primitive equipment such as cupboards made from packing boxes and lined with tin from kerosene cans to keep out the rats. Under conditions like these, their work is deserving of the highest commendation!

S. W. Keck, state superintendent of South Dakota, had a real experience when he visited the state meeting of the Indian churches, both Congregational and Presbyterian, at Little Eagle. Five hundred delegates came to a meeting held in a community composed of one store and a government school. Meals were cooked around a big open fire and real buffalo meat was brought from Wind Cave National Park. He writes that he had a fine impression of this meeting and sees a real future for our Indian churches there.

Miss Winifred Hemingway, daughter of Mrs. Mary E. Hemingway and the late Dr. W. A. Hemingway of Taiku, North China, has been appointed a full missionary of the American Board, but will be loaned to the Oberlin-Shansi Memorial Schools and College, called "Ming Hsien," for a year of service. Following this, her service will be determined by the needs as they then exist. Miss Hemingway, who was born in Taiku, studied at the North China American School in Tungchow, and gave volunteer service in Taiku for a year, hopes to sail by next November. Since returning to America she has been teaching in a Japanese relocation camp.

A cable reports the death on February 10 at Bangalore, India, of Mrs. Frances A. Dickson, widow of James Henry Dickson. Before her retirement in 1935, she gave long and faithful service in Ceylon, where she and her husband first served; in Malabar; and in the Madura Mission.

DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

Total Income Received from Investments

Total for 8 months ending January 31, 1944—$41,556.03

Our Average Gift per Member per Week for Service to Others

(through church contributions *to apportionment* benevolences)

3 CENTS

The Cost of a Postage Stamp

The Time Is Now to Increase this Gift to at least

5 CENTS

The World Situation Demands that each Member and Church Share more Fully in an Enlarged Ministry to Others

(Through the Every Member Canvass or its equivalent)

THE MISSIONS COUNCIL

287 Fourth Ave., New York 14 Beacon St., Boston

19 So. LaSalle St., Chicago

Pacific School of Religion
1798 Scenic St.
Berkeley, Calif.

$3.00 FOR ONE MINUTE

$120,000.00 PER MINUTE IS THE COST OF THE NECESSARY BUT DESTRUCTIVE ENTERPRISE IN WHICH OUR GOVERNMENT IS ENGAGED IN FIGHTING THE WAR.

$3.00 SUPPORTS FOR ONE MINUTE THE CONSTRUCTIVE, HEALING MINISTRIES WHICH OUR CONGREGATIONAL CHRISTIAN CHURCHES CARRY ON THROUGH THE BOARD OF HOME MISSIONS.

We are fighting the war in order to win the *chance* for a better future for our Nation and for all mankind.

Through the services supported by the Board of Home Missions that better future *is actually being constructed today*—

By training children and young people in the Christian faith and life;

By preparing Christian leaders for the tasks of tomorrow;

By providing opportunities in education, health, and personal growth for disadvantaged individuals and groups;

By practical work for inter-racial understanding and reconciliation;

By strengthening existing churches and establishing new ones on the new frontiers of American life—in our great urban and industrial centers and in town and country;

By providing an effective ministry to the multitudes of young men and women who will be returning from the armed services to the campuses of colleges and universities and to our local churches.

Your Gift Will Help

★

THE BOARD OF HOME MISSIONS

287 Fourth Avenue, New York 10, N. Y.

TRUMAN B. DOUGLASS
Executive Vice-President

WILLIAM F. FRAZIER
Treasurer